THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii, 14.

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PRESIDENT HEBER C. KIMBALL'S JOURNAL.

AN ACCOUNT OF HIS MISSION TO ENGLAND AND THE INTRODUCTION OF THE GOSPEL TO THAT LAND.

CHAPTER II.

TIMIDITY AT THE THOUGHTS OF MY TASK — PROMPTED BY THE SPIRIT TO GO TO PRESTON—THE "TRUTH WILL PREVAIL" — MEET ELDER FIELDING'S BROTHER, A PREACHER —INVITED TO PREACH IN HIS CHAPEL — SEEING HIS CRAFT ENDANGERED, HE CLOSES HIS DOORS AGAINST US — ANOTHER MINISTER FORBIDS US BAPTIZING HIS CHURCH MEMBERS — DESPERATE STRUGGLE WITH EVIL SPIRITS — COMMENCE BAPTIZING — ELDERS SEPARATE — OPPOSED BY A MINISTER—HIS SUBSEQUENT SHAME.

The idea of standing forth and proclaiming the Gospel in a land so much extolled for religion, which was constantly sending forth her ministers to almost every nation under heaven, and among a people who, of course, did not expect to be taught, but to teach others the principles of the Gospel, and the consciousness of my own weakness and unfitness for such an undertaking, led me to cry mightily to the Lord for wisdom and for that comfort and support which I so much needed. At the same time I thought that if I could have been relieved from the responsibility which rested upon me, by fighting Goliath on as unequal terms as David did, I should have felt myself happy.

However, I endeavored to put my trust in God, believing that He would assist me in publishing the truth, and that He would be a present help in the time of need.

Having no means, poor and penniless we wandered in the streets of that great city, where wealth and luxury, penury and want abound. I there met the rich attired in the most costly dresses, and the next moment was saluted with the cries of the poor, who were without covering sufficient to screen them from the weather. Such a distinction I never saw before. We then looked out for a place to lodge in, and found a room belonging to a widow which we engaged for a few days.

The time we were in Liverpool was spent in council and in calling on the Lord for direction, so that we might be led to places where we should be most useful in proclaiming the Gospel and in establishing and spreading His kingdom. While thus engaged, the Spirit of the Lord, the mighty power of God, was with us, and we felt

greatly strengthened, and a determination to go forward, come life or death, honor or reproach, was manifested by us all. Our trust was in God, who we believed could make us as useful in bringing down the kingdom of Satan, as He did the rams' horns in bringing down the walls of Jericho, and in gathering out a number of precious souls who were buried amidst the rubbish of tradition, and who had none to show them the way of truth.

Feeling led by the Spirit of the Lord to go to Preston, a large manufacturing town in Lancashire, we started for that place three days after our arrival in Liverpool. We went by coach, and arrived on Saturday afternoon about four o'clock. After unloading our trunks, brother Goodson went in search of a place of lodging, and brother Fielding went to seek a brother of his, who was a minister, residing in that place.

It being the day on which their representatives were chosen, the streets presented a very busy scene; indeed I never witnessed anything like it before in my life.

On one of the flags, which was just enrolled before us the moment the coach reached its destination, was the following motto: "TRUTH WILL PREVAIL," which was painted in large, gilt letters. It being so very seasonable, and the sentiment being so appropriate to us in our situation, we were involuntarily led to exclaim, "Amen! So let it be."

Brother Goodson having found a room where we could be accommodated, which belonged to a widow woman, situated in Wilford Street, we moved our baggage there. Shortly after, brother Fielding returned, having found his brother, who requested to have an interview with some of us that evening. Accordingly, Elders Hyde, Goodson and I went, and were kindly received by him and Mr. Watson, his brother-in-law, who was present at the time.

We gave them a short account of the object of our mission and the great work which the Lord had commenced, and conversed upon those subjects until a late hour. The next morning we were presented with half a crown, which Mr. Fielding's sister had sent us.

It being Sunday, we went to hear Mr. Fielding preach. After he had finished his discourse, and without being requested by us, he gave out an appointment for some one of us to preach in the afternoon.

It being noised abroad that some Elders from America were in town and were going to preach in the afternoon, a large concourse of people assembled to hear us. It falling to my lot to speak, I called their attention to the first principles of the Gospel, and told them something of the nature of the work which the Lord had commenced on the earth. Brother Hyde afterwards bore testimony to the same, which I believe was received by many with whom I afterwards conversed.

Another appointment was given out for us in the evening, at which time brother Goodson preached and brother Fielding bore testimony. An appointment was then made for us on Wednesday evening at the same place, at which time Elder Hyde preached. A number now being convinced of the truth, believed the testimony and began to praise God and rejoice exceedingly that the Lord had again visited His people, and sent His servants to lay before them the doctrine of the Gospel "and the truth as it is in Jesus."

The Rev. Mr. Fielding, who had kindly invited us to preach in his chapel, knowing that quite a number of his members believed our testimony, and that some were wishful to be baptized, shut his doors against us and would suffer us to preach no more in his chapel. For an excuse, he said that we had preached the doctrince of baptism for the remission of sins, contrary to our arrangement with him.

I need scarcely assure my friends that nothing was said to him from which any inference could be drawn that we should suppress the doctrine of baptism. No! we deemed it too important a doctrine to lay aside for any privilege we could receive from mortals. Mr. Fielding understood our doctrines even before we came there, having received several com-

munications from his brother Joseph, who wrote to him from Canada, explaining the doctrines of the Church of Jesus Christ of Latter-day Saints. We likewise had conversed with him on the subject at our former interview. However, he having been traditioned to believe in infant baptism, and having preached and practiced the same a number of years, he saw the situation he would be placed in if he obeyed the Gospel. Notwithstanding his talents and standing in society, he would have to come into the sheepfold by the door; and after all his preaching to others, have to be baptized himself for the remission of sins by those who were ordained to that power.

These considerations undoubtedly had their weight upon his mind, and caused him to act as he did; and notwithstanding his former kindness, he soon became one of our most violent opposers.

An observation which escaped his lips shortly after this circumstance, I shall here mention. Speaking one day respecting the three first sermons which were preached in that place, he said that "Kimball bored the holes, Goodson drove the nails and Hyde clinched them."

However, his congregation did not follow his example; they had for some time been praying for our coming, and had been assured by Mr. Fielding that he could not place more confidence in an angel than he did in the statements of his brother respecting this people. Consequently, they were in a great measure prepared for the reception of the Gospel, probably as much so as Cornelius was anciently.

Having now no public place to preach in, we began to preach in private houses, which were opened in every direction, while numbers believed the Gospel. After we had been in that place eight days, we began to baptize in the name of the Lord Jesus for the remission of sins. One "reverend" gentleman came and forbid us baptizing any of his members; but we told him that all who were of age and requested baptism we should undoubtedly administer that ordinance to.

On Saturday evening I was appointed by the brethren to baptize a number the next morning in the river Ribble, which runs through that place. By this time the adversary of souls began to rage, and he felt a determination to destroy us before we had fully established the Gospel in that land; and the next morning I witnessed such a scene of satanic power and influence as I shall never forget while memory lasts.

About day-break, brother Russell (who was appointed to preach in the market-place that day), who slept in the second story of the house in which we were entertained, came up to the room where Elder Hyde and I were sleeping, and called upon us to arise and pray for him, for he was so afflicted with evil spirits that he could not live long unless he should obtain relief.

We immediately arose, laid hands upon him, and prayed that the Lord would have mercy on His servant and rebuke the devil. While thus engaged, I was struck with great force by some invisible power, and fell senseless on the floor as if I had been shot, and the first thing that I recollected was, that I was supported by brothers Hyde and Russell, who were beseeching the throne of grace in my behalf. They then laid me on the bed, but my agony was so great that I could not endure, and I was obliged to get out, and fell on my knees and began to pray. I then sat on the bed and could distinctly see the evil spirits, who foamed and gnashed their teeth upon us. We gazed upon them about an hour and a half, and I shall never forget the horror and malignity depicted on the countenances of these foul spirits, and any attempt to paint the scene which then presented itself, or portray the malice and enmity depicted in their countenances, would be vain.

I perspired exceedingly, and my clothes were as wet as if I had been taken out of the river. I felt exquisite pain, and was in the greatest distress for some time. However, I learned by it the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world.

The Lord delivered us from the

wrath of our spiritual enemies and blessed us exceedingly that day, and I had the pleasure (notwithstanding my weakness of body from the shock I had experienced,) of baptizing nine individuals and hailing them brethren in the kingdom of God.

A circumstance took place while at the water side which I cannot refrain from mentioning, which will show the eagerness and anxiety of some in that land to obey the Gospel. Two of the candidates who were changing their clothes and preparing for baptism at the distance of several rods from the place where I was standing in the water, were so anxious to obey the Gospel, that they ran with all their might to the water, each wishing to be baptized first. The younger, being quicker on foot than the elder, outran him, and came first into the water. The circumstance reminded me of Peter and another disciple, who went to see the sepulchre where the Savior was laid: their anxiety was so great to find out whether He was yet there or not, that they had a race for it.

The ceremony of baptizing being somewhat novel, a large concourse of people assembled on the banks of the river to witness the ceremony.

In the afternoon, Elder Russell preached in the market-place, standing on a pedestal, to a very large congregation, numbers of whom were pricked to the heart.

Thus the work of the Lord commenced in that land (notwithstanding the rage of the adversary and his attempt to destroy us)—a work which shall roll forth not only in that land, but upon all the face of the earth, even "in lands and isles unknown."

The next morning we held a council, at which Elders Goodson and Richards were appointed to go to the city of Bedford, there being a good prospect, from the information received, of a Church being built up in that city. Elders Russell and Snider were appointed to go to Alston, in Cumberland, near the borders of Scotland, and Elders Hyde, Fielding and the writer were to remain in Preston and the regions round about.

The next day the brethren took their departure for the different fields of labor assigned them.

Brothers Hyde, Fielding and I continued lifting up our voices in private houses, at the corners of the streets, in the market-place, and wherever the Lord opened a door. The following Sabbath, Elder Hyde preached in the market-place to a numerous assemblage, both rich and poor, who flocked from all parts to hear "what these babblers had to say," hearing that we were "setters forth of strange doctrines." After Brother Hyde had got through, I gave an exhortation, and when I had concluded, a minister stepped forward to oppose us on the doctrines we advanced, but more particularly on the doctrine of baptism, he being a great stickler for infant baptism.

The people, thinking he intended to offend us, would not let him proceed, but seemed determined to put him down, and undoubtedly would have done so had not brother Hyde interposed and begged permission for the gentleman to speak, telling the congregation that he was prepared to meet any argument he might advance. This appeased the people, who listened to the remarks of the reverend gentleman; after which brother Hyde spoke in answer to the objections which had been offered, to the satisfaction of nearly all present.

The minister felt somewhat ashamed. One individual came up to him and asked him what he now thought of his "baby baptism," while another came, took him by the hand and led him out of the throng. Indeed, all those who arose up to oppose the doctrines we taught were confounded, and could not with any success combat the truths we preached.

Beware of busybodies. A man who meddles in other people's affairs is sure to make mischief. He generally meddles to serve himself, and consequently puts different constructions on the same things when said to different people, so that the most innocent words get distorted into applications which those who used them never intended they should bear.

THE ECHO CANYON WAR.

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(From the Salt Lake "Contributor.")

II.

The administration having determined on a military movement against the "Mormons," instructions were accordingly given to the General of the army, who immediately issued orders dated May 28, 1857, to the chiefs of the respective staff departments. From these first orders we extract the following:

Orders having been dispatched in haste for the assemblage of a body of troops at Fort Leavenworth, to march thence to Utah as soon as assembled, the General-in-Chief, in concert with the War Department, issues the following instructions:

1. The force — 2nd dragoons, 5th infantry, 10th infantry, and Phelps' battery of the 4th artillery--to be provided with transportation and supplies, will be estimated at not less than two thousand five hundred men.

2. The Adjutant-general will, in concert with the chiefs of the respective departments, issue the necessary orders for assigning to this force a full complement of disbursing and medical officers, an officer of ordnance and an assistant Adjutant-general, if the latter be required. * * * All available recruits are to be assigned to the above-named regiments up to the time of departure.

3. About two thousand head of beef cattle must be procured and driven to Utah; six months' supply of bacon (for two days in the week,) must be sent; and dessicated vegetables in sufficient quantity to guard the health of the troops for the coming winter. * * * The surgeon-general will cause the necessary medical supplies to be provided. * * * The chief of ordnance will take measures immediately to put in position, for the use of this force, three traveling forges and a full supply of ammunition, and will make requisition for the necessary transportation of the same.

Signed, WINFIELD SCOTT.

From the date of this circular, active steps were taken to muster the force and prepare for the onward march to Utah. The command was assigned to Brevet Brigadier General W. S. Harney, who, at the time, was stationed at Fort Leavenworth, and was known in the west as "squaw-killing Harney," from a raid he conducted on a band of Brule-Sioux women in Nebraska. The following instructions were addressed to him by order of the General-in-chief:

Headquarters of the Army,
New York, June 29, 1857.

Sir,—The letter which I addressed to you in the name of the General-in-chief, on the 28th ultimo, his circular to the chiefs of the staff departments, same date, his general orders No. 8, current series, and another now in press, have indicated your assignment to the command of an expedition to Utah Territory, and preparatory measures to be taken.

The General-in-chief desires me to add in his name the following instructions, prepared in concert with the War Department, and sanctioned by its authority, whenever required.

The community and, in part, the civil government of Utah Territory, are in a state of substantial rebellion against the laws and authority of the United States. A new civil governor is about to be designated, and to be charged with the establishment and maintenance of law and order. Your able and energetic aid, with that of the troops to be placed under your command, is relied on to insure the success of his mission.

The principles by which you should be guided have been already indicated in a somewhat similar case, and are here substantially repeated.

If the governor of the Territory, finding the ordinary course of judicial proceedings of the power vested in the United States marshal and other proper officers inadequate for the preservation of the public peace and the due execution of the laws, should make requisition upon you for a military force to aid him as a *posse comitatus* in the performance of that offi-

cial duty, you are hereby directed to employ for that purpose the whole or such part of your command as may be required; or should the governor, the judges or marshals of the Territory find it necessary directly to summon a part of your troops, to aid either in the performance of his duties, you will take care that the summons be promptly obeyed. And in no case will you, your officers or men attack any body of citizens whatever, except on such requisition or summons, or in sheer self-defence.

In executing this delicate function of the military power of the United States, the civil responsibility will be upon the governor, the judges and marshals of the Territory. While you are not and cannot be subjected to the orders, strictly speaking, of the governor, you will be responsible for a jealous, harmonious and thorough co-operation with him on frequent and full consultation, and will conform your action to his requests and views in all cases where your military judgment and prudence do not forbid nor compel you to modify, in execution, the movements he may suggest. No doubt is entertained that your conduct will fully meet the moral and professional responsibilities of your trust, and justify the high confidence already reposed in you by the Government.

The lateness of the season, the dispersed condition of the troops, and the smallness of the numbers available, have seemed to present elements of difficulty, if not hazard, in this expedition. But it is believed that these may be compensated by unusual care in its outfit, and great prudence in its conduct. All disposable recruits have been reserved for it.

So well is the nature of this service appreciated, and so deeply are the honor and interests of the United States involved in its success, that I am authorized to say the government will hesitate at no expense requisite to complete the efficiency of your little army, and to secure health and comfort to it, as far as attainable. Hence, in addition to the liberal orders for its supply heretofore given—and it is known that ample measures with every confidence of success have been dictated by the chiefs of staff departments here—a large discretion will be made over to you in the general orders for the movements. The employment of spies, guides, interpreters or laborers may be made to any reasonable extent you may think desirable.

The prudence expected of you requires that you should anticipate resistance, general, organized and formidable, at the threshold, and shape your movements as if they were certain, keeping the troops well massed and in hand when approaching expected resistance. Your army will be equipped, for a time at least, as a self-sustaining machine. Detachments will, therefore, not be lightly hazarded, and you are warned not to be betrayed into premature security or over confidence.

A small but sufficient force must, however, move separately from the main column, guarding the beef cattle and such other supplies as you may think would too much encumber the march of the main body. The cattle may require to be marched more slowly than the troops, so as to arrive in Salt Lake Valley in good condition, or they may not survive the inclemency and scanty sustenance of the winter. This detachment, though afterwards to become the rear guard, may, it is hoped, be put in route before the main body, to gain as much time as possible before the latter passes it.

The General-in-chief suggests that feeble animals of draught and cavalry should be left ten or twelve days behind the main column, at Fort Laramie, to recruit and follow.

It should be a primary object on arriving in the valley, if the condition of things permit, to procure not only fuel but materials for hutting the troops. Should it be too late for the latter purpose, or should such employment of the troops be unsafe or impracticable, the tents (of Sibley's pattern), furnished, will it is hoped, afford a sufficient shelter.

It is not doubted that a surplus of provisions and forage, beyond the wants of the resident population, will be found in the valleys of Utah; and that the inhabitants, if assured by

energy and justice, will be ready to sell them to the troops. Hence no instructions are given you for the extreme event of the troops being in absolute need of such supplies and their being withheld by the inhabitants. The necessities of such an occurrence would furnish the law for your guidance.

Besides the stated reports required by regulations, special reports will be expected from you, at the headquarters of the army, as opportunity may offer.

The General-in-chief desires me to express his best wishes, official and personal for your complete success and added reputation.

I have the honor to be, sir, very respectfully, your obedient servant,

GEORGE W. LAY,
Lieutenant Colonel, Aid-de-Camp.

To Brevet Brigadier General W. S. Harney, Commanding, etc., Fort Leavenworth, Kansas.

P. S. The General-in-chief in my letter of the 20th inst, has already conveyed to you a suggestion—not an order, nor even a recommendation—that it might be well to send forward in advance a part of your horse to Fort Laramie, there to halt and be recruited in strength by rest and grain, before the main body comes up.

Respectfully,
G. W. L.
Lieut. Col. Aid-de-Camp.

These were the instructions of the military Commander-in-chief of the Government, and we think the reader will possess sufficient discernment to see how far they were dictated in a spirit of conciliation and regard for the interests and rights of the people against whom they were directed.

After peace was established and the army returned, it was repeatedly said that the government never intended war—never contemplated war at all. Governor Cumming loudly proclaimed that the army came out with him to protect the inhabitants against the Indians, a statement so ludicrous that it provokes a smile. The facts are, no army was ever better provided with officers, supplies, transportation, arms and ammunition, for hostile invasion than the little army dispatched from Fort Leavenworth for Utah in the summer of 1857. The unusual discretion accorded the commander to order from the departments whatever he required, without further reference, was most liberally employed by him. The trains of provisions, arms, ammunition and every implement and convenience for the sustenance of the army and the successful prosecution of a forced entrance into and occupancy of the "Valley of Utah," too plainly indicated the hostile intention of the administration for any such sophistry as Governor Cumming's to receive the least degree of credulity or respect.

While the troops were thus being mustered, amid great activity in all the departments of supply, the mail carriers from Utah arrived on the frontiers and demanded the mails for the west. This was refused them. The instructions from Washington were to stop all mails for Utah under the existing contract. In all the drivings and persecutions of our people in Missouri and Illinois, the cutting off of the mails was among the first of hostile acts, and was followed by burnings, mobbings and bloodshed. Is it any wonder that our people viewed this act with apprehension? It declared the presence of an active enemy, it stamped the government as an aggressive foe. The mails were refused the contractors on the fourth day of July, 1857.

Be not ashamed of a humble parentage or a humble occupation; be not ashamed of poverty, or even of a small amount of natural endowments; but be ashamed of misspent time and misdirected talents.

To those scenes of domestic peace which pure religion created and adorned, the thoughts of the youngest member of the family will cling in after years; they will become a kind of hallowed ground in his memory; they will exert a restraining and sanctifying power over his mind; and thus we may fully expect to see the promise of Scripture fulfilled:—"Train up a child in the way he should go, and when he is old he will not depart from it."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 4, 1882.

"OUTGROWING MORMONISM."

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ONE of the most difficult things anyone ever tried to do, either in this world or in any other, was to outgrow "Mormonism." We say *tried to do*, and we say it emphatically, for that is just as far as any man or woman ever succeeded in getting, who was ignorant or foolish enough in the first place to attempt that which they might have known beforehand—if they knew anything of "Mormonism" at all—was an absolute impossibility. The term "outgrowing," or growing out of, like many other English words, may be susceptible of different shades of meaning, but for the present we have only to do with that particular definition, so frequently employed by anti-"Mormons" and apostates, to indicate the act of surpassing, transcending, or getting above and beyond. Now, in order to prove the truth of what we have asserted, viz.: the impossibility of outgrowing "Mormonism," the first and indeed the only thing necessary for us to do, is to show what "Mormonism" really is.

"Mormonism," as its votaries understand it, and they are the only ones who are capable of understanding it correctly, is only another name, and a nick-name at that, for the Gospel of Jesus Christ, the all-extending scope, the all-including comprehensiveness of which, so far as truth, intelligence and righteousness are concerned, have already been set forth in a former series of editorial articles, from the initial one of which we here borrow the opening paragraph:—The Gospel of Christ is the science of salvation. Like any other genuine science it is based upon eternal truth, and is the compiled, epitomized result of experience, profound research and intelligent reflection. It is the condensed product of divine wisdom, the *summum bonum* of celestial knowledge, the key to all heavenly mysteries and the only way that leadeth unto everlasting life. It embraces all truth, whether known or unknown. It incorporates all intelligence, both past and prospective. No righteous principle will ever be revealed, no truth can possibly be discovered, either in time or in eternity, that does not in some manner directly or indirectly pertain to the Gospel of Jesus Christ. It is the way of salvation in this life, it is the means of exaltation in the life to come. It can never be dispensed with, for it will never cease to be necessary. It is a medium of never-ending exaltation and advancement. It encompasses all virtue and precludes all vice. Error cannot invade its dominions nor truth transcend its boundaries. Eternal life, because it includes all other gifts, is called the greatest gift of God. The Gospel of Christ, because it comprehends all principles of progression, is the only method whereby eternal life may be attained and perpetuated.

The above, in brief, is a "Mormon's" definition of "Mormonism," the correctness of which is capable of easy demonstration by any individual honest and upright enough to investigate its principles and make a fair and full experiment of their virtue and authenticity. It is the origin of all that is good and great, the reservoir of all things grand and glorious. The sun that shines in mid heaven, shedding forth warmth and radiance upon the surrounding worlds, is no more certainly the centre of life and light to the revolving universe, than is the thing misnamed "Mormonism" the source and fountain of all truth and intelligence that ever was or ever will be revealed from God to man—the beginning of all things pure and praiseworthy shot forth like rays from the rising Sun of Righteousness, and existing upon earth as the far-reaching reflections of its effulgent beams. It is the ocean of universal truth, into which all the rills and rivers run, the primal source from which they emanate and the final receptacle unto which they must return. "Mormonism" has been called, and perhaps honestly considered, a medley of all religions. The mistake is one which might easily be made, for it is but fair to presume that there is something good in every religion, and "Mormonism," be it remembered, embraces everything that is good. It takes in all that is true in Protestantism, it leaves out nothing that is wise and worthy in Catholicism. It circumscribes, absorbs and amalgamates all that is pure, upright, virtuous and praiseworthy, in heathendom as well as in Christendom, and as sternly repels, rejects and repudiates all that is evil and erroneous, let it call itself by any name or spring from whatsoever source it may. Correctly interpreted and thoroughly understood, "Mormonism" simply means Christianity—pure, primitive, unperverted Christianity, which had its existence in the heavens long before ever this earth was created, and will continue to exist and flourish when the heavens and the earth shall have passed away.

People who talk of "outgrowing Mormonism" are either darkened in mind or dishonest in their hearts, for nothing but ignorance or dishonesty would at any time give sober utterance to an idea so ridiculous. As well might the minnow talk of outgrowing the sea, or the chimney spark of eclipsing the noonday sun. The withered Autumn leaf could with equal consistency claim to have outlived the limb from which it has fallen; the lightning-struck branch which refuses to longer blossom and bear, and the separation of which from the parent tree is absolutely essential to the health and well-being of the remaining branches, might with just as much reason assume to have outgrown the grand old trunk from which it formerly drew life and nourishment, as for the dried-up, spiritually dead, eternally doomed apostate—who, having listened to the promptings of worldly pride or yielded to the seductions of sinful indulgence, has let loose of the iron rod of righteousness, relinquished his hopes of happiness here and hereafter, fallen off from the lightning express train of everlasting truth, made shipwreck of the glorious faith upon which his once contented soul was steering steadily onward towards the promised haven of eternal peace—to plume himself on having out-distanced and left behind the ever-advancing, ever-increasing, everlasting cause of Christ to which he was once so proud and happy of being belonged. And yet this is the plea put forth by nearly every apostate and his support-

ers. It may not be the exponent of their actual views, but it is the almost invariable expression of the opinions to which they pretend. Very few indeed will be found honest enough to give the real reason for their apostacy. Self-justification, at any cost, is the ruling impulse in the bosom of the apostate. Rarely ever will they acknowledge themselves in the wrong, and the simple violation of truth, after its wholesale sacrifice and abandonment, is but a mere feather-weight upon the scales of their consciences.

We are reminded by this characteristic, of the story of the American Indian who had lost his way in the forest, but on being questioned by a passing trapper if such was really the case, indignantly drew himself up, wrapped his ragged blanket around him with all the dignity of a Roman senator, and with eyes flashing fire and cheek flushing with resentment and wounded vanity, exclaimed: "No! Injin no lost. Wigwam lost. Injin here." The apostate in like manner supposes or pretends to suppose that the Church of God has gone entirely astray, and that he alone among all its members is treading in the straight and narrow path that leadeth unto eternal life. This, in such instances where a measure of faith in the final outcome of the cause survives the act of rebellion against the Priesthood, and the abdication or rejection of a portion of the Gospel's principles, a proceeding well evidenced in the case of David Whitmer and others who have become disaffected and fallen away in partial unbelief. But it is quite as often the case that the fires of faith are utterly extinguished, and that entire repudiation of the Gospel's divine doctrines, either affected or sincere, follows the unrepented perpetration of sin and the outward act of excommunication, when the unfortunate transgressor, ruled by his own selfish will, refusing to repent or submit to the authority and decisions of an inspired leadership, rebels against his Maker, as did Lucifer in the beginning, and allows the arch adversary of his soul to slip the silken noose of apostacy over his head and "lead him away carefully down to hell."

The only possible way to outgrow "Mormonism," is to grow too small for it, and let the mind become so darkened and contracted that it can no longer comprehend and appreciate its greatness and glory. Anyone who talks of outgrowing it in any other way, either never had any "Mormonism" to outgrow, and are as ignorant of the real meaning of the word as those who originally applied it as a nickname for Eternal Truth, or else he wilfully perverts a fact and permits his tongue to bear false witness against the inward convictions of a violated conscience. It is a comparatively easy matter to outgrow error. The human mind, in the line of its duty, is essentially progressive, while error always tends in the opposite direction. The mind that loves truth and cleaves to it in its onward course, is just as sure to leave error in the background, as is the unwearied sun, which faithfully pursues the diurnal path marked out by the finger of its Creator, to emerge from behind the mists and banks of clouds which would fain obscure his glorious gaze or hinder his onward march to the bright goal of an endless anticipation. It is simple enough to understand how the truth-loving intellect can out-soar error. But how the mind, even of the mightiest, can transcend eternal truth, like an ambitious stream attempting the impossible feat of surmounting its own source, striving to attain the unattainable, to exhaust the inexhaustible, to

overreach the infinite, undiscoverable origin of never-ending intelligence, is not quite so easy of comprehension. And yet this is what the apostate asserts when he declares that he has "outgrown Mormonism." He arrogates to himself power which the Almighty does not and would not even pretend to possess. Not even He, the all-wise, omnipotent Creator of heaven and earth, with all His unbounded wisdom, wealth, intelligence, power and authority—and we speak it with all due reverence and respect—is capable of outgrowing or coming to the end of what the world terms "Mormonism." It has no end to come to! It is as high and as wide and as deep as eternity, and as everlasting and interminable as Divinity itself. He cannot come to an end. He cannot arrive at the terminal point of that which would limit His never-ending progress, and cause his omnipotent supremacy to cease. He cannot solve an insolvable problem. He cannot perform that which cannot be performed. "With God all things are possible," excepting impossibilities, and of all problems and performances, the impracticability of which is self-evident and their failure a foregone conclusion, "outgrowing Mormonism" will invariably defy every effort at successful solution, and forever cap the climax of the unfeasible and the impossible.

DISTRICT MEETING.—A meeting of the Preston and Over Darwen District of the Liverpool Conference, will be held in the Co-operative Hall, Simmons Street, Blackburn, on Sunday, December 10, 1882. Services to commence at 10.30 a.m., and 2 and 6 p.m. Apostle John Henry Smith is expected to be present.

CORRESPONDENCE.

Salt Lake City, Nov. 11, 1882.
President Albert Carrington.

Dear Brother,—Those of our company destined for this city and the south, arrived at 12 o'clock yesterday, and were met at the station by a host of relatives and friends who extended to us a welcome such as Latter-day Saints know so well how to give—one that caused the hearts of all to swell with gratitude to the Giver of all good for the privilege granted us of reaching in safety the land of Zion.

At Council Bluffs and Omaha, from which point we last reported, the railroad officials treated us with great courtesy, doing all that was possible to expedite our business, thus enabling us to leave for the west about 11 p.m. on the 7th inst.

At Granger, the point at which the Oregon Short Line joins the Union Pacific Railway, those destined for Bear Lake Valley left us, and as we traveled along towards Ogden, numbers more continued to drop off at the various stations. We arrived at Ogden about 1 a.m. on Friday morning, but in consequence of the lateness of the hour nearly all remained in the cars until morning, when, although it was snowing heavily, large numbers of people came out to welcome us. Parting from the ones who were going north, we continued our journey southward, arriving here, as before stated, at about 12 o'clock.

The health of the company, with the exception of those suffering from the measles, has been good and the spirit cheerful.

After leaving Omaha, four more cases of measles were developed, making a total of eighteen. Every possible care continued to be taken of the afflicted ones, but despite all, a little son of sister Vincent, of Mans-

field, near Nottingham, aged about 2 years, died on Nov. 8th, just as we approached North Platte. Upon our arrival at the last-named station, a telegram was sent to Cheyenne ordering a coffin, and another to the father of the child, informing him of the sad event. The body was carried to Evanston for burial. This death cast quite a gloom over all, and much sympathy was expressed for sister Vincent, the Saints proving their sincerity by willingly defraying all expenses. This child was one of those ill while on the ocean.

We are pleased to be able to state that the remaining cases were doing well, the majority being nearly convalescent before reaching their destination.

With kind regards to yourself and all at the Office, and ever praying God to bless all interested in the welfare of Zion, we remain,

Your brethren in the Gospel,

GEO. STRINGFELLOW, President.
J. S. TINGEY, Assistant Clerk.

PERSECUTION.

[CONTINUED FROM PAGE 759.]

"Where persecution begins," says the learned Dr. Jortin, "Christianity ends." We look in vain in the teachings or the example of Christ for any justification of intolerance or coercion in matters of religious belief or practice. Not so, however, with those who, while professing to follow the Master, seek to impose their own standard of belief or their own code of morals upon others.

The great persecutions which have stained the history of Christendom, while they began with what are known in Church history as the Ten Persecutions, by which the pagans sought to extirpate Christianity itself, have been followed by multitudes of Christian persecutions, by which those adhering to one form of belief have sought to crush out another form. From the first persecution of the Christians by the Romans under the Emperor Nero, A. D. 64, to the succeeding persecutions in the reigns of Domitian, Trajan, Antoninus, Severus, Decius, Valerian and Diocletian, A. D. 303, a series of cruelties and horrors were perpetrated upon the converts to the new faith. Historians relate that in the last dreadful persecution of ten years one hundred and forty-four thousand Christians died by violence.

Then came the conversion of the emperor Constantine, in 312 of the Christian era, after which Christianity became the public religion of the Roman empire. Under the direct inspiration of the teachings of the early apostles, the tenderness and mercy of which the gospel is full was thoroughly exemplified. Charity and goodwill to man were the essence of religion. Forbearance and toleration, with the most unwearied indulgence to human error and frailty, were everywhere inculcated. But, unhappily, there arose in the early history of the church, men who claimed to have the Priesthood, but who were unworthy to wear its mantle, who, through ambition, jealousy, bigotry or intolerance, raised the fell spirit of persecution against their brethren. In the 12th century, the Inquisition was established, whose dreadful persecutions in attempting to enforce uniformity of belief, filled the world with horror for centuries. In Germany, in Bohemia, in Poland, in Hungary, the blood of the Protestants was profusely shed. In Holland, the merciless and unrelenting Spaniards under Alva perpetrated the most amazing cruelties to enforce the submission of Protestants to the Catholic yoke. According to Grotius, one hundred thousand persons were executed. The Netherlands, however, by that inevitable reaction, which is one of the laws of Providence, threw off the Spanish yoke, and the persecuted faith became more firmly established than ever.

France has many times been deluged in blood through those religious wars, which are of all wars the bloodi-

est and the most remorseless. The massacre of St. Bartholomew in 1572, which spread from Paris through the whole kingdom, until over thirty thousand Protestants had perished, makes one of the most appalling pages in history. Yet the horrid deed was celebrated by a solemn mass and jubilee for the extirpation of the enemies of the church. Pope Gregory XIII. and his cardinals united in the *Te Deum*. The whole city of Rome was lit up with bonfires, and the cannon of St. Angelo thundered the joy of the ruling party over the murder of so many heretics. Even this horrid massacre under Charles IX., was surpassed in cruelty by the persecutions of the Huguenots under Louis XIV. By the revocation in 1685 of the edict of Nantes, which was the charter of toleration for Protestants, the spirit of persecution was let loose again throughout all France. Protestants were banished, plundered, murdered by the bayonet, hanged, or burned at the stake in multitudes. The persecutors were guilty towards women and children of brutalities and atrocities almost too monstrous for belief.

The number of Huguenots and other Protestants who were driven from France exceeded fifty thousand families. What that intolerant country lost, however, was gained by more liberal nations. In Germany, in the Netherlands, in Denmark, in England, in Ireland, and, more than all, in free and tolerant America, the stream of Huguenot emigration flowed in, bearing industry, thrift and wealth in its course. The skilled artizans of France brought their strength and science to develop the agriculture and manufactories of the new world.

The spirit of persecution, which led to these atrocious cruelties in France, found its first expressions—as it has now done in the United States towards the Latter-day Saints in the passage of the Edmunds act—in the forms of law. An edict was formulated disqualifying the Huguenots for all offices in the state and magistracy.

Similar acts accomplished similar results in England, in Scotland, in Ireland, and even amid the boasted religious and civil freedom of the Puritans of Massachusetts. As early as the fourth century, the principle of coercion, which forms the essence of of all persecuting statutes, was applied. Under Constantine, the pagans were first deprived of offices in the state, next their sacrifices were prohibited, and finally their temples were destroyed, and their entire worship suppressed by force. Not only the pagans, but the Jews, the Aryans, and the Donatists were persecuted by the penal laws.

The Theodosian code contained sixty-six enactments against heretics. But it was not alone in early ages, nor by the savage cruelties of the Spanish Inquisition (by which thirty-one thousand persons were burnt alive, and two hundred and ninety thousand condemned to torture and imprisonment) that the fell spirit of persecution for opinion's sake has been manifested. It is true that the Catholics persecuted the Protestants; it is equally true that the Catholics held no monopoly of intolerance, and wherever they got the upper hand, the Protestants persecuted the Catholics in their turn. In Germany, the Lutheran princes prohibited the Catholic worship by law. In Sweden, all dissenters from the Augsburg confession were banished. In Protestant Switzerland, the Anabaptists were drowned, Servetus was burned, and others who asserted freedom of thought were severely punished. In France, where the government of certain towns was conceded to the Protestants, they suppressed the Catholic worship. Luther distinctly asserted the right to punish heresy by law; Calvin and Beza wrote books to prove the lawfulness of persecution; John Knox declared that those guilty of idolatry (meaning Roman Catholics) might justly be put to death. Melanchthon and Beza defended the burning of Servetus for his opinions on the trinity.

All the most eminent reformers advocated persecution, and the use of coercion to maintain their doctrines and to suppress heresy. Under Elizabeth, a law was made prohibiting, under penalty of imprisonment, any religious service except the prayer-book. In 1562, the oath of supremacy was imposed on all Catholics under

pain of forfeiture, imprisonment or death. The Church of England persecuted not only the Catholics, but the Presbyterians and all other dissenters. The Anabaptists and Aryans were burned alive. Presbyterians were branded, imprisoned, and placed in the pillory. In Scotland, under the Stuarts, an atrocious persecution pursued all who repudiated Episcopacy. Laws were passed prohibiting conventicles under pain of death. Presbyterians were hunted like wild beasts, branded and tortured. The mildest punishment was banishment to Barbadoes. In Ireland, the Catholics were tortured and hanged. The religion of the great majority of the people was banned and proscribed. By the act of uniformity of Elizabeth, all worship except the Anglican was made illegal; the Catholics were fined and deprived of the power of holding office, and their Church revenues were confiscated. Yet historians record that this legislation neither was nor could have been enforced. It was defeated by a law higher than the power of the persecutors; the law of nature, which enacts that in every community the will of the vast majority of the people must in the long run prevail. Catholic Ireland has been no exception to this law; and the long train of persecutions and penal statutes which stains the jurisprudence of England has not availed to change the faith, to suppress the convictions, or to exterminate the worship of the Irish people.

Is it any wonder that men have become disgusted at what has been called religion, when it has brought forth such fruits as these? Our Savior never taught his followers to persecute; but the very opposite. No true follower of Jesus will be ever guilty of persecuting anybody. No matter what false doctrines people will teach he will not persecute them therefor, even if he should have the power to do so—he will rather pity them; for the man or the woman who has a false religion or is in error, is to be pitied. With such a religion they cannot be saved, and is not that punishment enough? or must people take to themselves the prerogative of the Almighty, and anticipate his condemnation of those who obey not the Gospel by tormenting them here? It is followers of false religions who persecute others. No better evidence can be furnished that they are not true disciples of Jesus than to have them seek to punish others for their religion. This is the case to-day with those who urged the passage of the Edmunds law and now urge its enforcement against the Latter-day Saints. But they say, "It is not your religion we punish you for, it is that which you do in the name of religion.' So have said the persecutors of the just in all ages. Our Redeemer was not crucified, the Jews said, for his religion. Those who murdered His apostles would have denied doing so for their religion; and what persecutor ever did, or ever will acknowledge that it was against religion his war was or is being made?

[TO BE CONTINUED.]

UTAH NEWS.

Fourteen inches of snow on the level is reported by Utah papers.

President George Q. Cannon, we regret to learn, has been seriously indisposed.

An earthquake vibration of twenty seconds duration was felt at Salt Lake City on the 7th November.

The Denver and Rio Grande Railway is expected to be completed to Salt Lake City in February, 1883.

Apostle C. C. Rich is reported to be in better health since his visit to Salt Lake City during Conference.

Judge Elias Smith is recovering from the effects of a severe shock to his system caused by an accidental fall on November 3rd.

Hon. John T. Caine, the People's Party candidate for delegate to Congress was elected on the 7th of November by an immense majority.

Four potatoes, of the Early Rose variety, aggregating 9 lbs. in weight, were recently exhibited as specimens from the farm of Perkins and Coltrin, Wood's Cross.

President Joseph F. Smith delivered an address before the Young Men's Mutual Improvement Association of the First Ward, Salt Lake City, November 8th.

The Trustees of the Brigham Young College, Logan, have purchased for $10,500, what is known as the Thatcher property, a very desirable site for the college building in contemplation.

The Presidency of the Tooele Stake of Zion, as lately reorganized, is as follows: President, H. S. Gowans; First Counselor, Charles Anderson; Second Counselor, Thomas W. Lee.

The Deseret Sunday School Union offers a list of pecuniary awards for original compositions in music and poetry, such as anthems, hymns, etc., for service in choirs and Sabbath schools.

A branch of the Church of Jesus Christ of Latter-day Saints was recently organized at Eagle Rock, on the line of the Utah and Northern Railway, Elder Gideon Murphy being appointed to preside.

Utah products continue to astonish the natives. This time it is a monster radish weighing four pounds ten ounces, and measuring at the thickest part twenty-three inches in circumference. It was raised by Mr. J. W. Coolley of Grantsville, Tooele County.

Cyrus E. Dallin, of Springville, a youth who has been studying the art of sculpture for a year or two, under Professor Bartlett, of Boston, Mass., is winning many encomiums for his genius, as exemplified by specimens of statuary, the workmanship of his hands.

Sister Helen Mar Whitney is the author of a new and interesting pamphlet on "Plural Marriage as taught by the Prophet Joseph Smith." It is a reply to Joseph Smith of Lamoni, Iowa, son of the Prophet, but an apostate from the true faith for which his noble father lived and died.

An English Company have taken hold of the Mammoth Mine, Tintic District, and are about to erect six copper furnaces and a refinery. The Germania Lead Works, south of Salt Lake City, for the manufacture of white lead, lead piping, etc., are also about to commence operations.

Brother George Goddard, who for several years has faithfully filled the position of Assistant General Superintendent of Sabbath Schools, finding the duties of that office too engrossing to permit him to devote what time he would desire to his other office of Superintendent of Sunday Schools of the Salt Lake Stake, has resigned the first named position, and brother John C. Cutler has been chosen to succeed him.

A quarrel between two men respectively named Turley and Holladay, at Kanab, on the 9th ult., wherein pistol shots were exchanged and one scalp wound inflicted, has already been transformed into a "Mormon murder," and heralded throughout the United States as another evidence of the immoral character of the Latter-day Saints. The man who made the assault and inflicted the wound was not a "Mormon," but a "Mormon" hater, and both combatants were arrested by "Mormon" officers and tried by a "Mormon" justice of the peace, but then this all goes for nothing. A "Mormon" murder was wanted, and a "Mormon" murder was manufactured to meet the demand.